2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

in consequence of excessive grief, partly occasioned by the death of a near relation, but principally by her child having been taken from her to be strangled as an offering to the gods, for the recovery of his sick father*. As this poor woman was considered of no use to society, Finow was desirous that she should be put out of the way; and as he was also anxious again to witness the execution of a musket ball, he one day desired Mr. Mariner to shoot her: the latter entreated to be excused from this ungrateful task, assuring the king that he was perfectly willing to risk his life in his service against his enemies; but that it was quite contrary to the sentiment of the religion in which he had been brought up, and to the laws of his country, to destroy an innocent fellow-creature in cold blood. Finow immediately admitted the excuse, without being at all offended, and the unfortunate woman for that time escaped. A few days afterwards, however, as she was walking about upon the beach, Finow ordered a Sandwich islander who was at hand with his musket to shoot her: with ready acquiescence, he levelled his piece and shot her dead upon the spot. Mr. Mariner was at a little distance, and saw the fact without having it in his power to prevent it.

* This religious rite, will be described in another place.

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

She had just been in the act of picking up a shell or something, as the shot struck her; when she screamed out, and springing two or three feet from the ground, fell into the sea. The people in general were rather glad that she was dead, as she used to break in upon religious ceremonies, and on other occasions, when they were drinking cava, and dance about to the annoyance of every body, sometimes with scarcely any clothes on, which is considered very indecent and disrespectful.

All things being now prepared for the invasion of Tonga, the gods were invoked; and the priests assured Finow of success*. The large canoes of Lefooga, about fourteen in number, were then launched, which, with Toobó Nuha's fleet from Vavaoo, made together about fifty sail. Orders were sent by Finow to all the Hapai islands to make the island of Namooca the place of general rendezvous. These fifty sail under the direction of Finow, four of the largest having each a carronade on board, proceeded towards the appointed place; but on account of contrary winds were obliged to put into Wiha. Here Finow took an opportunity to review his men, most of them being painted

* The ceremony of invocation, and the supposed inspiration of the priests, will be described hereafter, at a better opportunity.

2: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

687 part which this gentleman was appointed to
727 act in the business, two or three no doubt
669 would have been killed, and several wounded,
in the attempt. It must be mentioned that
[784] Cacahoo, owing to his diseased appearance,
was not present at the cava party after the *fono*
(indeed, he was seldom present on any public
occasion, except to fight:) it was resolved,
therefore, that a young warrior, in company
with Mr. Mariner and others, should go and
present him with cava at his residence, as soon
[411] as the above chiefs were seized. Mr. Mariner
609 was to sit next to him, and was to ask him for
[237] his spear, as if to look at it from curiosity; for
this spear was a remarkably good one, headed
with the bones of the tail of the *fy*, (sting-ray,)
and which he always carried about with him:
Mr. Mariner could take this liberty better than
any one else, as he was more or less acquainted
with him; and being a foreigner, his curiosity
would appear more plausible, and less subject
to suspicion: having got it into his hands, he
was to throw it away, and this was to be the
signal for the seizure. Before Cacahoo had
time to hear of what was going forward at Ma-
cave, the appointed party arrived at his house,
and presented him cava. * Mr. Mariner took

[634] * Mr. Mariner was not, in many instances, a voluntary supporter of Finow's conduct: but as necessity has no law,

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

Too'i Bolo'too; literally, *chief of Bolotoo.* This and the three following gods are all minor gods of the sea and of voyages, and protectors of Finow's family. Notwithstanding his name, he is inferior to all the gods mentioned before him; but much upon an equality with the three following. He has two houses dedicated to him at Vavaoo, and one at Lefooga; none elsewhere that Mr. Mariner knew of: he has, perhaps, two or three priests.

Ha'la A'pi A'pi; literally, *a road crowded.* He has the same attributes as Tooi Bolotoo. Mr. Mariner knows of no house dedicated to him. He has one priest.

To'gi Oocumme'a; literally, *an iron axe.* The same attributes as the above.

Toobo' Boo'goo; literally, *Toobo the Short.* The same attributes as the above.

Tangalo'a; god of artificers and the arts: doubtful if he has any house dedicated to him: has several priests, who are all carpenters. It was this god that brought the Tonga islands from the bottom of the sea, whilst fishing.

Such are the names and attributes of the chief primitive gods; next to those in rank and power come the souls of nobles.

Souls of Egies, or Nobles: of these there must be a vast number. Their attributes are similar to those of the primitive chief gods:

16: Collocott M-5 (no date) 1921 OU9 Tonga OU9

From my conversations with the Tongans I am not quite sure where the votaries and the priests sat during consultation of a god, but think that the people would sit round at a respectable distance on the green sward in front of the temple, and the priests would sit either just within or without the doorway. Descriptions seem to point to some such arrangement as this, and it is rendered almost certain by its thorough agreement with universal custom in the paying of a ceremonial visit to an important chief. It is hardly necessary to add that all references to the gods were couched in the most deferential language, terms being employed which were applied to the Tui Tonga and the Tamaha alone amongst mortals, though used now of the constitutional king. Such words are naturally used to-day of the Deity in Christian worship.

Another common mark of deference in approaching a superior is the wearing of a mat about the waist, girt on with a cinnet-rope belt. This addition to the dress, called a *taovala*, is universally worn at the *fono*, or assemblies where the people are gathered together to hear the will of their chiefs, or of the government, or when approaching a great chief, especially to ask a favour. It is also worn at funerals. Undoubtedly it was worn by the people approaching one of the ancient gods. A mark of still deeper humility is a wreath of the leaves of the *ifi* (*Inocarpus edulis*, Tahitian chestnut) round the neck. This badge of deference was used, for example, by supplicants suing for their lives. To sit with the head bowed, and these leaves round the neck, was the strongest possible expression of humility and entreaty. Whether it were a common adjunct or not of worship I do not know, but it would seem highly probable that it was employed at all events on occasions of great stress. Mariner describes it as being worn on a certain occasion in entering a temple, but in this instance the wearers were pleading for their lives to a great chief.

Naturally the gods varied in power and influence. Some were resorted to by the whole nation; others were the gods of powerful chiefs and their tribes and clans, whilst others enjoyed a more limited prestige, their devotees being the little group of allied households which forms the usual social unit. There was nothing to prevent a man's setting up a tutelary deity of his own if he were so disposed. The number of the gods, moreover, was liable to constant augumentation by the deification of the illustrious or well-beloved dead. A notable instance is Fakailoatonga, a chief related to Finau, of Vavau. In his life-time Fakailoatonga was a famous warrior, and subdued, or at least over-ran, a large part of Tongatabu, "but he was a leper." For long he was ignorant of the nature of his malady, and his friends sedulously refrained from reference to it. But one day a companion told him the ghastly truth, and Fakailoatonga, in his disgust, buried himself alive. After his death he was elevated to the goddage. In the